

# The Inquirer

*A Journal of Liberal Religion, Literature, and Social Progress.*

ESTABLISHED IN 1842.]

No. 3686.  
NEW SERIES, No. 790.]

LONDON, SATURDAY, FEBRUARY 15, 1913.

[REGISTERED AS A NEWSPAPER.

[ONE PENNY.

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## OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, February 16.

## LONDON.

Acton, Creffield-road, 11.15, Rev. A. C. HOLDEN, M.A.; and 7.  
Bermondsey, Fort-road, 7, Mr. H. N. CALEY.  
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.  
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.  
Child's Hill, All Souls', WEECH-road, Finchley-road, 11.15 and 6.30, Rev. W. WOODING, B.A.  
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, Ph.D.  
Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. H. E. B. SPEIGHT, M.A.  
Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. D. W. ROBSON, B.D.  
Forest Gate, Upton-lane, 11, Mr. A. J. HEALE; 6.30, Mr. C. A. PIPER.  
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.  
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. Gow, B.A.  
Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.  
Ilford, High-road, 11 and 7, Rev. A. H. BIGGS.  
Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES. Morning subject, "The Heroes of the South Pole."  
Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.  
Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.  
Leytonstone, 632, High-road, 6.30, Rev. J. A. PEARSON.  
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.  
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.  
Peckham, Avondale-road, 11 and 6.30, Mr. VICTOR FOX.  
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. F. W. G. FOAT, Litt.D., M.A.  
Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.  
Stratford Unitarian Church, 11, Mr. G. BARRETT AYRES; 6.30, Mr. STANLEY MOSSOP.  
University Hall, Gordon-square, W.C., 11.15 and 6.30, Rev. PRIESTLEY PRIME.  
Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.  
Wimbledon, Smaller Worple Hall, 7, Mr. Wm. LEE, B.A.  
Wood Green Unity Church, 11 and 7, Rev. J. WILSON.  
Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. T. F. M. BROCKWAY.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.

BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.

BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.

BOLTON, Halliwell-road Free Church, 10.45 and 6.30, Rev. J. ISLAN JONES, M.A.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.  
BRIGHTON, Free Christian Church, New-road, 11 and 7, Mr. PERCIVAL CHALK.  
BURY ST. EDMUNDS (Free Christian), Church-gate-street, 11 and 6.45, Rev. GEORGE WARD.  
BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.  
CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. LUMMIS, M.A.  
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.  
CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.  
{ DEAN ROW, 10.45 and  
{ STYAL, 6.30, Rev. E. A. VOYSEY, M.A.  
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.  
DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.  
EVEESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.  
GEE CROSS, 11, Rev. F. H. VAUGHAN; 6.30, Rev. H. E. DOWSON.  
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.  
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. W. H. DRUMMOND.  
HULL, Park-street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.  
LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHAS. TRAVERS.  
LEICESTER, The Great Meeting, 11 and 6.30, Rev. JOSEPH WOOD.  
LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.  
LISCARD-WALLASEY, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.  
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.  
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.  
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. E. S. RUSSELL, B.A.  
MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.  
MANCHESTER, Cross-street Chapel, 10.30 and 6.30, Rev. E. L. H. THOMAS, B.A.  
MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.  
MANCHESTER, Upper Brook-street, Free Church, 11 and 6.30.  
NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.  
NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDE.  
OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.  
PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.  
PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.  
PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30.  
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.  
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.  
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.  
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS, M.A.  
SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.  
TORQUAY, Unity Church, Higher-terrace, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.  
TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30, Rev. G. B. STALLWORTHY.  
WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

## CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

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Free Religious Fellowship, Collins-street, 11 and 7, Rev. F. SINCLAIRE, M.A.

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Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

## BIRTHS.

BOLTON.—On February 5, at the West Riding Asylum, Wakefield, the wife of Joseph Shaw Bolton, M.D., D.Sc., F.R.C.P., of a son.

CAVE-BROWNE-CAVE.—On February 10, at Hillcrest, Penkhull Garden Village, Stoke-on-Trent, to Mr. and Mrs. Nigel F. Cave-Browne-Cave, a son.

## DEATH.

SMITH.—On January 31, at 31, Ravenswood-road, Redland, Bristol, Margaret Selina, widow of the Rev. William Saltmarsh Smith.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

# THE INQUIRER.

*A Journal of Liberal Religion, Literature, and Social Progress.*

## CONTENTS.

NOTES OF THE WEEK . . . . .	99
VERSES:—	
The Call of the South Pole . . . . .	100
THE APPEAL OF AFFECTION . . . . .	100
LIFE, RELIGION AND AFFAIRS:—	
The Crisis in Religion . . . . .	101
Winter and Spring . . . . .	102
CORRESPONDENCE:—	
Absolute Claims in Religion . . . . .	102

The Originality of the Christian Religion	104
The Portrait of Oliver Heywood	105
National Education and National Unity	105
The Sustentation Fund	105
BOOKS AND REVIEWS:—	
A Short History of Science	105
The Twelve Prophets	106
The Apocalypse of Jesus	106
Publications Received	106

FOR THE CHILDREN:—	
The Dipper	107
MEETINGS AND GENERAL NEWS:—	
The Sustentation Fund	108
A National Health Week	109
Inquiry into Child Welfare	109
The Social Movement	109
NEWS OF THE CHURCHES	110
NOTES AND JOTTINGS	111

\*\* All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.

## NOTES OF THE WEEK.

ALL other events of public interest this week have been eclipsed by the profound emotions which have been aroused by the news from the Antarctic. The story of the heroic daring of Captain Scott and his companions and the courage with which they met their end have added a new chapter to the splendid records of British adventure. They have died as martyrs to the passion for knowledge in the long struggle of man with the forces of nature. They accepted tremendous risks with their eyes open, but in giving their lives to this enterprise they felt that they were doing it for the honour of their country. The national mourning and the stately service in St. Paul's are our first tributes of honour, but their lasting memorial will be in the finer spirit of courage and endurance in unborn generations of men.

\* \* \*

AT the moment few people are inclined to ask, to what purpose is this waste of human life? But a suspicion that no good end is served by a lonely death amid Antarctic snows will creep into the mind, and the standards of utility by which we are accustomed to measure human actions will rise up to condemn the spirit of fool-hardy adventure. It is well that we should face these spectres of the earthly mind and dismiss them into limbo. Knowledge must be pursued for its own sake, and the human spirit seldom seems so sublime as when, spurning all thoughts of ease and reckless of future rewards, it gives itself eagerly to the high adventures of thought and research. The scholar tracking his way through the records of the past, the man of science who only cares to discover and understand,

and Captain Scott determined to reach the South Pole—they all belong to the same company of the knight-errants of the spirit, though the risks they run are often very unequal. Without these men, who happy as a lover bend all their strength to their task, life would be a much poorer thing than it is. By the high idealism of their pursuits they save us from the worship of money, and a degrading pre-occupation with our own safety or fame.

\* \* \*

AMONG the records of the last terrible days the death of Captain L. E. G. Oates has a strong and beautiful dignity of its own. He had borne intense suffering for weeks without complaint. Captain Scott wrote:—"He was a brave soul. He slept through the night hoping not to wake, but he awoke in the morning. It was blowing a blizzard. Oates said: 'I am just going outside and I may be some time.' He went out into the blizzard and we have not seen him since." Captain Scott added: "We knew that Oates was walking to his death, but though we tried to dissuade him, we knew it was the act of a brave man and an English gentleman."

\* \* \*

THE statement which Admiral von Tirpitz made last week before the Budget Committee of the Reichstag has been received with lively satisfaction by all friends of international peace. Though it contains no forecast of an actual reduction in armaments it gives ground for hope of a much closer and more cordial understanding between Germany and ourselves. It is a great step forward if we have reached something like agreement in the scale of naval building instead of the hot rivalry, which has been so productive of dangerous scares in recent years. The only drawback in the new situation is the suggestion that the immense activity of Germany in warlike developments in other directions has made some retrenchment necessary in the naval budget. The *Vorwärts*, for instance, declares that

militarism on the land and in the air is costing Germany too much for her to keep up the race in sea armaments.

\* \* \*

An article by the Rev. E. S. Waterhouse with the suggestive title "The Theological Revolution and the Average Man" appears in the current number of the *Contemporary Review*. He pleads for a fuller recognition of the limits of the critical sympathies of the average man. At the same time he recognises the steady decline in the sense of any stable religious authority with a corresponding weakening of moral sanctions. "Sooner or later," he says, "the Protestant Churches must face the problem of definitely restoring to the bulk of the people the rapidly waning sense of certainty and authority in religion." "Let literary criticism," he continues, "have its perfect work, but whilst it proceeds should not some more positive movement be attempted side by side with it? Purely literary criticism cannot supply what is necessary, but the historical and psychological study of religion, profiting from all the fresh sources of information with which it has been endowed, should be able to effect this."

\* \* \*

BUT, as Mr. Waterhouse points out, "the study of religion is as yet in its infancy. In the majority of our theological institutions, the course followed to-day differs but slightly from that of fifty years ago. There is much dogmatic theology, patristic learning, and ecclesiastical history, and the principal modification embraces only some acquaintance with literary criticism. The theory of religion as the anthropologist, the historian, and the psychologist investigate it, is still in a state of neglect, and until the teachers of the average man learn, there is no hope that he can realise anything for himself. Yet it ought surely to be recognised that a proper understanding of the nature of religion is the primary foundation upon which one can hope to build up a sense of religious authority."

## THE CALL OF THE SOUTH POLE.

THE wind was piping through the halyards, when  
 I heard the calling  
 Of voices, voices, that were lives of men ;  
 There first it drew me to a cosmic ken,  
 With the old sea's entralling.  
 I heard the washing of Antarctic seas,  
 Their deep dim passion's everlasting pleas.

I sailed not then for Duty but at the cry  
 Of passing pleasure,  
 An empty toy, a moment's liberty ;  
 Yet now I felt the claims of Destiny,  
 And God's own mystic measure.  
 It was the pang, that bringeth unto birth  
 New heaven, and its twin shadow a new earth.

I was a part of the world's mighty frame,  
 Its calm, its clamour—  
 Burned in my very blood its central flame ;  
 The salt wind bathed my brow, and stinging came  
 Home with its ancient glamour.  
 My breast was one white altar and aglow,  
 The stars above me traced the stars below.

It was a message from a kinglier court,  
 How could I tarry  
 Or damn my soul with idle whims and sport ;  
 When called the One who Pilot was and Port,  
 With England's name to carry ?  
 I heard the threshing of the tempest's flail,  
 The churning waters and the seabird's wail.

Around me stretched dim level leagues of ice,  
 Those stern still warders  
 That wait to seize their victim in a vice ;  
 I saw green hummocks, the grey precipice,  
 Guarding those sacred borders.  
 They lured me with a glory nothing gave,  
 Though all the prize they offered was a grave.

Yet there was England's frontier, there I knew  
 The last grim struggle,  
 I caught its challenge in the wind that blew ;  
 And all the currents of the world they drew,  
 With fate I dared not juggle.  
 The gallant dogs, I heard their low long whine,  
 That beat within my breast a dirge divine.

I heard the tread that shook the utmost land—  
 Its iron edges,  
 And stumbling on the gaunt devoted band ;  
 The universe seemed lying in their hand,  
 God drove the toiling sledges.  
 There was the darked, blurred space, the muffled tramp,  
 The blotted trail, the lost and lonely camp.

Those voices, voices, were the very breath  
 Of earth's salvation  
 When the world was uplifted though through death ;  
 It was all light above if night beneath,  
 Life paid for revelation.  
 The red sun faded in a bloody rose,  
 But there I watched the gates of heaven unclose.

The pillars of the cosmos then I saw,  
 Horizons rifted,  
 And splendour spacious on and upward draw ;  
 Love's vast adventure, sacrifice its law,  
 And but by souls uplifted.  
 There in those awful snowfields, wan and white,  
 Man struggled towards his native Infinite.

The hunger of the heart, the quest divine,  
 Resolves, like mountains  
 Which at their roots with gold and gems entwine—  
 Passion for the Eternal—these enshrine  
 Faith and its primal fountains.  
 And from high failure a broader, brighter earth  
 Shall in the grave of heroes find its birth.

F. W. ORDE WARD.

## THE APPEAL OF AFFECTION.

THE able and interesting correspondence which has occupied a good deal of our space for several weeks has been illuminating from many points of view. Not only has it thrown differences of temperament and intellectual attitude into clear relief, it has also helped, as all serious discussion ought to do, to disentangle the essential issues and to reduce the large question with which it started to somewhat simpler terms. There has been a marked tendency among our correspondents to drop the rather abstract problem of absolute claims and to fix their attention upon a question which is at once more practical and more urgent. This question, put quite plainly, is concerned with the place of the Founder of Christianity in the religion of the modern Christian, who has abandoned the safe cover of mediæval metaphysic, and, with a mind hospitable to new ideas, has dared to investigate the claims of other religions or possibly to accept revolutionary theories of the origin of his own. Can the old loyalty and love survive under these conditions as an unfailing solace in times of trial and the noblest incentive to the life of holiness ? Is it possible for the man who has the eyes of his mind wide open still to see in JESUS CHRIST the revealer of the splendour of God, and to use as his own the moving language of ST. PAUL when he says "the love of CHRIST constraineth me" ? Or must he in the name of tolerance and breadth forswear all claims of spiritual supremacy over his own life, and in a world where there are "lords many" stand apart from them all, with the lonely cry upon his lips, "I am the captain of my soul ! " ?

These are some of the questions which have given elements of dramatic contrast and deep human interest to the discussion as it has proceeded. The issue is far from being merely a theoretical one. It has a very practical side. In the answer we give to it are involved the whole tone and manner of our worship, the kind of guidance which we accept for our own lives, and the training which we give to our children. And just because this is so, theoretical considerations will never carry us very far. We might continue this correspondence till the weeks lengthened out into months, and at the end the arguments might appear almost evenly balanced and

reasonable and well-informed men would still be found on opposite sides. But Christianity never relies upon winning victories by argument. Its methods of spiritual conquest are far more simple and direct. It captures the heart, and having won that it holds the citadel of life. JESUS CHRIST does not speak first of all as a teacher of wisdom, who asks us to choose out of his words what we find serviceable for our need. His first and last appeal is that of affection, and his prayer for his disciples that they may abide always in his love. Some of our correspondents appear to us hardly to have reckoned with the fact that for multitudes of sensible, sober and broad-minded men and women this love is the deepest and most illuminating fact in their experience. Be the reason what it may they are not in love with Buddha or Mahomet, however greatly they may admire them, but they are deeply and earnestly in love with JESUS CHRIST. And this love is not something which comes between them and God or distracts the heart with the claims of a divided allegiance. It is part of their love of the Highest in the broad fields of religion, just as a man's love of wife and child and friend enters into his inmost thought of a Father in Heaven.

For those whose approach to Christianity has been along these lines of affection, whose loyalty is deeply centred in the heart, many current pleas on behalf of tolerance and breadth and inclusiveness will seem quite needless; for they know that nothing can be broader, nothing richer in charity, nothing that their hearts are capable of receiving more akin to the nature of God, than this love which has chosen them and in spite of all their unworthiness claimed them for itself. If any man says that he does not know what we mean when we use language of this kind, we are not at all inclined to argue with him about it. But we would ask him to consider one remarkable fact. Of answering many arguments there is no end, but with all the scintillating play of a brilliant intellect the philosopher makes no way with the simple and the poor. For them, and for all of us in our most human moods, it is the appeal of affection, the spiritual love of the heart that tells. "The like of them," so speaks an old man in Miss HUNT'S "Folk Tales of Breffny," "do be filled with conceit out of books, and the most of it only nonsense; 'tis myself has the real old knowledge was handed down from the ancient times." This is the language of the

human heart in all ages. The future of religion in this Christian land is not in the hands of the learned pundits, but of the sincere lovers of JESUS CHRIST, and it is they who will survive the last argument and by the irresistible appeal of affection decide the issue of the present controversy.

## LIFE, RELIGION & AFFAIRS.

### THE CRISIS IN RELIGION.

PROBABLY the most important thing that is happening at the moment in religious thought is the long wrestle, the single-handed contest carried on in book after book, by Dr. Forsyth, against certain tendencies of theological Liberalism. With an industry that would be a drain on anyone but a man of extraordinary force, and a pertinacious courage that seems able of its own sheer continuance to wear down any amount of opposition, he pours out long, big volumes full of passionate rhetoric and striking judgments and epigrammatic criticism, the total effect of which can only be felt, and not described, by those who read the books. He is of the stuff that revolutionists are made of, for he cares only for the primal, drastic, deep-going principles that make and unmake epochs, and spares not a moment's thought to the surface happenings and transient groupings that fill the ears of the world and the columns of the newspapers till the next new thing appears. He is so little afraid of change that he is commonly, perhaps, regarded as a reactionary; for public opinion is mostly half a generation behind the real events that alter the current of the world's thoughts, and because Dr. Forsyth abandoned the superficial rationalism that began to creep into the Free Churches thirty years ago, long before most people knew of its existence, and passed on to stronger heights of faith, the "progressives" of the moment think of him as a lost leader and a Conservative. The fact is, he has kept abreast of the best insight of the time, and the work he is doing promises to be a fine seed-sowing for the next great religious advance. For the sake of the central rightness and essential vision which inspires all his polemic, we of the theological Left of the Christian Church can put up with many rough knots and troublesome callosities that perplex us for a moment in his work—relics for the most part of overgone theological study and strife, bits of ancient formulæ and credal reminiscence. It is astonishing how little, indeed, there is of this, and how swiftly and surely he gets to the heart of a situation.

The situation, in brief, is this. Unitarianism, Rationalism, Modern Criticism, Humanitarianism, have at last taken effect. To all intents and purposes the old theology is dead and gone. Yes, but

the Churches remain, and religion remains. Above all, men and women remain. What then? What we find is a mass of teachers and preachers and church-workers who, in many cases, cling to the old watchwords and formulas, in many other cases are openly at rebellion with those old hindrances, as they deem them; but, in all cases practically, the spirit, the real ideals, the directing tendencies, are those of a liberalising faith, which is more anxious to be on friendly terms with the newer movements than to seek out and live by and die for the precious realities which were enshrined in the older doctrines. What can such a situation breed but weakness and superficiality? "Infection from the age is one of the weaknesses and dangers of current Christianity. And what is more urgent for religion, as well as more potent than a change in creed, is a change in the religious type, in the direction of the soul's movement, however it is to come about. The Church needs to recover not now from an Orthodoxy but from a Subjectivism in its spiritual cast and ideal, which, having lost the objective power that Orthodoxy did have, runs out into spiritual softness; and being subjective, and therefore problematical, is not authoritative."

So much as this, however, Dr. Forsyth had already said in another book of his reviewed in these columns. In the present work\* he lays a firmer hand on the subject, for he now shows us why religious thought has been weakened into subjectivism, why the Church is losing its authority, why the Liberal Churches have not been able to supply the gap left by the dogmatic Churches, why faith is so unsure of itself. It is because Liberal and Orthodox alike have lost sight of the root-fact of life, of reality, of society, and of religion; for the root-fact is the same in each case—the moral, the holy. In social matters the age can find no stable, final authority, because it does not know that freedom must be founded in moral obedience. In philosophy we do not find truth, for we do not recognise that Logic is rooted in Ethic (for the truth we see depends on the men we are). The Real is, not the Rational, or the Ideal, but the Holy. And in religion we find no rest till we find it in the Revelation of the Holy. And of course the Revelation of the Holy can only come (to such men as we are) through Redemption by the Holy; for it is Christ who first makes us see the depth and vastness of the ethical claim, and then we can only find satisfaction for that claim in a mercy that goes beyond all claims; and, indeed, it is only the sight of that marvel of mercy, in Christ, that gives us an insight into the demands of holiness.

Here, then, we have a great keynote of the present situation, and a great key-stone for a new construction. The new religion must spring from the rehabilitation of conscience, the re-discovery of the moral. Is not this the way all great revivals begin? Think of the prophetism of the Old Testament; of the new moral depth opened up by the Reformation; of the grandeur of the Puritan revolt; of the new conscience revealed to England and to the world by the Evangelical Revival

\* The Principle of Authority. By P. T. Forsyth. London: Hodder & Stoughton. 10s. 6d. net.

and Charles Wesley's hymns; of the new beauty men found in holiness under the impulse of the Oxford neo-Catholics. *Abeunt in mores* is the quotation on Dr. Forsyth's title page. Why it should have been left to a writer of an "orthodox" Church to say it, why it could not have been said by ourselves who have all along imagined that it was *we* who stood for "Salvation by Character" and for the moralising of religion, is a marvel that will cast down every Liberal in shameful humiliation who absorbs the meaning of this book. And if we can get but one-hundredth part of its intensity and truth into our message, we shall have our churches filled, not with admiring hearers, but with penitent, humble Christians.

W. WHITAKER.

## WINTER AND SPRING.

THE author of "The Diary of a Modernist" and "From the Forest" has given us yet another little volume of musings and reflections penned amid the peaceful country scenes which have contributed so much to his interior peace. ("Winter and Spring," by W. Scott Palmer. London: Duckworth & Co. 2s. 6d. net.) We admit that he is not a writer for all moods or for all individuals. He demands the hour of leisure if not of meditation; he expects the attention of a quiet mind attuned to the deeper aspects of life. Mr. Palmer, let it be understood, does not give his thoughts away in such a manner as to attract either the man in the street or the strenuous worker of modern days, and we can well imagine the irritation which seizes the latter when he comes across a book like this. For if you are ceaselessly engaged in the mere struggle for existence, it is more than a little trying to be brought into the society of sensitive and cultivated people who have plenty of time to dream in delightful old-world gardens, or sit by the study fire with friends as charming and happily circumstanced as themselves, talking about the alchemy of joy and the philosophy of Bergson. But fate, which is guided by justice, after all, sometimes chooses to deal favourably with those who have some special gift by which the world may be profited; and although intensely practical and busy people with few opportunities for reflection may grumble, the "power not ourselves" that makes for light and sweet reasonableness knows what it is doing when it withdraws a few delicate spirits here and there from the hurly-burly, and bids them write down the thoughts that come to them in quietness.

At all events, we have to take our places without question in a "vast incomprehensible business we do not manage"; that is how Mr. Palmer would put it—pleading, perhaps, on his own behalf, those physical infirmities which make his joy in loveliness die away at a touch of the east wind, and cause him to seek sequestered paths where the mind is not bewildered with bustle and traffic. And how gladly some will avail themselves of the opportunity of walking with him through those woodland glades where nature waits to reveal so much! With

what gratitude will they welcome that clarity of vision, that sense of union between God and man, that delicacy of perception and pervasive good humour which characterise this writer! He may have no compact philosophy to present to the world, but he deepens within us the consciousness of our eternal kinship with that which gives us standing-room on the earth, but at the same time lifts us far above it. He does not shrink from pain and sin, nor overlook the brutality of certain unavoidable facts in life. "It is pleasant to forget that Nature is dyed red, through and through, incarnadined with the blood of sacrifice," he says. "It is pleasant but dangerous . . . the world supplies no paradise except for fools who will be fools; and for men of a great wisdom, who by divine alchemy make their paradise open-eyed." Still, when

The great-vanned angel March  
Hath trumpeted  
His clangorous "sleep no more" to  
all the dead,

he believes in the spring's "invincible front of promise," and, at the worst, he has "only to wait for night and look up to the enduring stars." Even the loss of the *Titanic* is but another reminder that this hard school in which we are placed "is a school where beasts grow into men and men become heroic"; and that, we are convinced, is the supreme fact of life.

## CORRESPONDENCE.

*The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.*

### ABSOLUTE CLAIMS IN RELIGION.

SIR,—If I may humbly intervene in this discussion, I should like to suggest that the history of mysticism in religion, the very fact of the mystical element in life at all, suggests a line of reflection pertinent to the questions at issue. The talk is of "absolute" claims in religion, yet your correspondents on the whole seem very shy of saying exactly what they mean by absolute. It is one thing, for example, to regard Christianity as "absolute" in the sense that the revelation given by, or contained in, Jesus, the historical personality, was "final," could not, that is to say, in the course of temporal process be surpassed. It is quite another thing to speak of Christianity as "absolute" in the sense that its system, theological, or moral, or ceremonial, or all three, enshrines, contains, possesses, the ultimate truth of religion, a truth which could be expressed only in other forms but not altered in essence, and which, moreover, is for all time satisfactorily expressed in the Christian system. These are different attitudes towards Christianity, and should be dealt with differently, even though men may often confuse them and translate their belief in the Christian system into love for the historical Jesus, or their love for the

personality of Jesus into adherence to the system. A good example of the latter confusion is contained in the letter from Mr. E. B. Speight, who begins with "a non-intellectual loyalty" (to Jesus) and is ready to expand that into an intellectual system. Mr. Lloyd Thomas, on the other hand, is, I think, fascinated by some truth which he discerns in the great Christian system, as that has developed through the years, and throws back this fascination to the historical figure of Jesus. In any case, it makes a difference whether men make an "absolute" claim for, let us say, the personal revelation of Jesus, the truth, whatever it was, which we suppose that he himself knew, and lived for and taught; or for the central truth of the Christian system, whatever that may be. And if it be said that we cannot have the one without the other, I reply simply that such an observation is not proven. Hegel declared that the "absolute" character of the Christian religion had nothing to do with the personal life and teaching of Jesus: others have said the same thing. We have all heard discussions on the question, "Jesus or Christ." So I am moved to put a query to your correspondents: Are they making claims for absoluteness on behalf of the historical person of Jesus or on behalf of what they take to be the central truth of the Christian system? And do they attach to the notion of "absolute," whether applied to Jesus or to the Christian system, some *temporal* significance, do they pledge the future? I put these questions, not because I expect them to be answered, but because I would suggest another aspect of "absolute claims in religion" which has little to do either with the historical Jesus or with the Christian system. This is the "absolute claim" of Mysticism, and, to me, it seems the only possible notion of absolute in religion at all. The mystic everywhere, within Christianity and outside it, has claimed as absolute in religion two things, and two only—firstly the existence, or the being, of an Absolute Reality summoning the human soul to itself, and secondly the Absolute Certainty of the soul reaching this Reality if the right way of love and of the heart be taken. This absolute claim of Mysticism belongs to a region in which systems of belief or conduct and historical facts become equally of secondary import, possibly of no account, to the region of personal and immediate experience. Christian mystics who have used the Christian system and the historical figure of Jesus have made no absolute claims for either; they have known that, on the level of Mysticism, temporal distinctions depart. The mystical experience and the history of Mysticism show that there is, and can be, only one "absolute" thing in religion, and that is the religious experience itself, whilst the form in which that experience seeks to rationalise itself is quite secondary, and accidental. Above all, the mere form of the experience is never authoritative; that is to say, neither an individual nor a Church can impose it on others, or say, for example, that such a form is absolutely necessary for fellowship. St. John of the Cross uses one form, the Areopagite another, Jelalu 'd 'Din another; all are trying to say the same thing, but none of the forms is absolute.

Why, then, seek an "absolute" form, whether Christocentric, "purely theistic," or any other? Shall we not agree to differ about forms? Above all, I pray that we may escape the idea, thrown out by Mr. Ballantyne, of "a *formula* that would serve for a hypothetical Universal Church"? Thank God, formulas are of no import in the Church Universal.—Yours, &c.,

STANLEY A. MELLOR.

Warrington.

SIR,—Without taking a side in the controversy in your pages, may I, a mere observer and outsider, suggest that the difference manifested is not so much a difference of particular opinions as the difference between two divergent orders of mind—the sacramentalist, sacerdotalist type tending naturally towards authority and the habit of dogma, and the individualist, interrogative type tending naturally towards independence. History seems to show that these two types, like parallel lines, never meet, and that, in fact, they never really understand one another. It is very interesting to one who has had everything to learn about the groups of religious communion your able paper represents, to find that here also, where on the surface it might have been unexpected, the old divergence exists; and that here as elsewhere the "Catholic" mind and the "Nonconformist" mind still survey each other from opposite sides of the way. One is inclined to gather that evolving religious ideas make little difference to the claims of the specialised religionist, whether he call himself pope, priest, presbyter, or parson, since the religious ideas which dominate his mind assume an exceptional, or rather universal, position because they are his own. As to which type of mind has been of greatest service to the human race and most provocative of what we call the good in men and women and affairs, that, of course, is just the question. So far as I am able to form a judgment from the records we possess, Jesus Christ himself belonged not to the sacramentalist and sacerdotalist type, but to the Nonconformist or Puritan type; that is to say, his revolts were more characteristic and enthusiastic than his conformities.

With regard to the side issue of ritual and ceremonialism in "free" churches, these are sometimes provocative of a curious state of mind. There are certain imaginative moods in which (if I may speak personally) ritual and ceremonial symbolism are strongly appealing. The celebration of early mass in a great cathedral may catch the imagination into the tremendous sweep and pageant of Catholic antiquity, history, authority and claim. The officiating priest is seen against an august and transfiguring background; he is no longer a mere man; he is the visible medium of a mystery which, beyond its material expression, suggests "thoughts beyond the reaches of our souls." Behind the handful of toilers who begin their working day with this ritual consecration loom the past generations that have lived and died in the same great tradition. All these and many more unworded things compel to a sense, vague and undeter-

mined indeed, of the unknown modes of being which work in the world and in life, and they compel to self-surrender and to worship. The value, especially the religious value, of this kind of emotion, is another question. It is in the same category as the religious value of ritual. The curious thing is that many of us could never experience these emotions under the influence of ritual, however ornate and dignified, in a "free" church. Ritual implies of necessity the authority and prestige of long tradition; it must have behind it the observance, the submission of the ages, and the exclusive prerogative of the accredited performer of the rite—if not by divine right, at any rate by accumulated human agreement. Papal methods without the Pope; ecclesiastical observance without ecclesiastical prestige, and the accredited ecclesiastic, seem quite unrelated and unauthoritative. In other words ritual, if authoritative at all, can only be authoritative when performed by the authoritative person—the Priest in Orders. Under other circumstances is it not a travesty and a parody of that which, whether really valid or not, is at any rate the only valid *claim*?—Yours, &c.,

FLORENCE ROBERTS.

Liverpool.

SIR,—After seeing the mellow wisdom blossom from the pen of Mr. Wood, one may hesitate to put forth one's own cruder and harsher buds. But there are one or two thoughts which perhaps deserve consideration by those of us who have much sympathy with the spirit, though perhaps rather less with the position and mode of expression, of Mr. Lloyd Thomas. He is, I think, too severe on eclecticism in religion. A lighter cudgel would better suit the ends of justice and mercy. For unfortunately we cannot help being eclectics. History has selected and rejected and compounded in its mortar bowl before we arrived. "The world's history is the world's judgment," as Schiller said, and then we ourselves by our very constitution are selective agencies. That is the merest commonplace psychology. There is no such thing as a *given* object; each has taken part in the creation of what he sees or hears or otherwise apprehends. We bring our own overtones to everything.

This is true of Christ and of Christianity as of all else, and it received epigrammatic expression from the late Prof. Momerie when he said, "In Mohammedanism everyone is a Mohammedan, but in Christendom where is the Christian?" Religion is certainly not a sort of hotch-potch or omnibus pudding, into which you throw anything that hits your taste. No, but it is a soil into which have gone for its enrichment elements from the deciduous vegetation of various climes and seasons. One element may be the superlative, the most essential and most nourishing one, but that in no way precludes our drawing into our faith the latent virtue of others. The concise point is whether it can be made an *organic* part of the vitality of the religious consciousness and experience in us. Eclecticism, if it is not merely mechanical

but dynamical, not mere accretion but organic assimilation, is the factor of that growth and variety which are the expansion and inclusiveness of religion as of life. As to whether other faiths than primitive Christianity can or cannot furnish such elements to us to-day, it is neither incumbent upon, nor competent for, any of us to make a universal statement. For myself, I find in the substance of the myths of Plato, as to the destiny of souls in the next world, assuming, as they do, a state of remedial discipline, something which appeals to me as more reasonable and more truly organic to my Christianity than the New Testament doctrine, as I conceive it, with its apparently fixed and final verdicts, on the day of judgment. And is there no eclecticism about the Christ of the Fourth Gospel, or of the Pauline Epistles?

This, of course, is consistent with still finding in Jesus the purest and clearest ray of light that has shone into our valetudinarian existence, though it would be a pity if that ray were the only one to lighten the earth, and if our gratitude for it led us to put up the shutters on our windows, and keep the rest of the world's light out, or to forget that into other sick chambers other rays have penetrated with life and good.—Yours, &c.

R. NICOL CROSS.

138B, Duke-street, Southport.

SIR,—Unless I ignorantly err, there have been only two religious communions, which, conceiving themselves to be catholic by destiny in the sense of holding a commission to teach a whole-world religion, set to work to conquer all nations; the one by the sword of the flesh, the other by the sword of the spirit. None but Muhammadans themselves can doubt that the former will be convinced in course of time, that they which take the sword of the flesh must perish by the same, unless they put it up before they have gone too far. That Christians, on the other hand, will ever witness the consummation of the ancient expectation that all the kingdoms of the earth shall become the kingdom of the Christ, none who are not Christians can be expected to believe. And yet a catholic civilisation, working through the necessity of commerce, has been producing a unifying effect which no observer can fail to discern in such evidences as the spreading similarity of dress and implements, increasing study and use of foreign languages, increasing research into all literatures, an enormous increase of international contact resulting from the extension of modern travel, migration and nationalisation. Hence, non-Christians and Christians, assuming the continuance and completion of the unifying effect of civilisation, can alike anticipate a unification of world thought and conceive that there will be a "coming world religion." But to attempt to forecast it in detail—an achievement apparently contemplated by some correspondents in THE INQUIRER—has the same kind of presumption about it as an attempt to forecast the traits of the human character and the salient characteristics of

the human features of the thousandth generation to be born: a proposal more presumptuous—apparently suggested by others—is to pass a resolution to adopt a particular type of theology *now* as a basis of a *coming* world-religion for the coming Catholic Church. Such a proposal seems to me as preposterous as that of Robespierre to decree the existence of his "*Être Suprême*." The only way by which any of us can hope for an honourable though infinitesimal share in contributing to the coming world religion is to be true to his own religion in its culture and application, careful to express and expound it earnestly and sincerely according to opportunity, whilst being reasonable enough to tolerate that of every other sincere individual and humble enough to listen to any from whom he is liable to learn. The attitude of tolerance can be practised and mastered; and those who master it can recognise in each other, in spite of profound theological differences, fellow-worshippers of the One Spirit, which God is; but that does not make it consequently natural, as being helpful, to habitually assemble for divine service in the same house of worship. The forms of religious exercise by which the religion of some is helped to grow would be an inevitable set-back to the religion of others; and so with religious speech.

If we believe in Christ, we cannot *agree* to "turn away from him," or to omit his name from our preaching and our prayers because it is unacceptable to Buddhists and Moslems and various groups of Theists *now*, or because it will be the universal custom in the *coming* Catholic Church, or because it is not inconceivable (to everybody) that a greater than Jesus may yet come. We are not Christians because we believe that Christian Theism is sure to win; but in proportion as we are strongly drawn to Christ, and feel that it is through him that we are drawn to God, we cannot help believing that the sword of the spirit which has come to us from him must finally prevail. We do not turn to him because he is God, but because he is our revealer of God, and our guide to godly or religious life. To those by whom "the disciples" were first called Christians, it mattered but little what they meant by believing that Jesus was the Christ, or whether they did believe it. They called them Christians because Christ was the name of the *Way* by which they sought to approach and serve God. Whether Jesus was verily the Christ, whether he himself claimed to be the Christ, whether the first disciples *all* called him Christ, or not; the fact that some did believe him to be the Christ wherefore he came to be called the Christ, has made a difference: it has made him for all time (hitherto) what else he would not have been for the world; hence that title is the only word-symbol of his relation to the past history of his own race on the one hand, and to the future history of the rest of the world on the other. "Turning to Christ" may import not so much to some Christians as to others; yet it means for all at least as much as this, that we turn to the spirit which we recognise as in the world proceeding from him, revealing itself all down the centuries in good words and deeds springing from the seed sown by him, even, it may be, in words and deeds of some who,

though we do, do not themselves perceive their origin in him—that spirit which the evangelist identifies with Jesus himself when he makes him say, "Lo, I am with you alway unto the end of the age."

Yours, &c.,

Cairncastle. EUSTACE THOMPSON.

SIR,—May I be allowed to add a few words to the discussion which is taking place in your columns? Your correspondent, Mr. D. H. Wilson, says that "Christ" and "Christianity" do not express simple ideas about which there can be no controversy. To the average man and woman there is only one thing that Christianity can possibly mean—that is, to be a follower of Christ. Theologians may hedge it round with doctrine and dogma, but its meaning can never be entirely obscured. Mr. Roy says that the religion of Jesus was pure "Theism," that his God was the same "Father" whom others had worshipped for centuries. It may be so, but through Him Divine Sonship was made manifest in the flesh in a way that was unique. His idea of God transcends that of any of the prophets who had preceded him, and I do not believe that his teaching will ever be surpassed. It is true that Christianity did not spread so rapidly as Buddhism or the religion of Islam. Had it gone eastward instead of to the West, the result might have been different. Life in the Western world was both complex and corrupt, and Christianity was guided in the direction where it was most needed. A religion which has for its central idea self-sacrifice, and whose principles are at times only faintly indicated, will not so quickly gain adherents as one which relies on certain definite rules of conduct. There are many who could keep the ten commandments who cannot "love their neighbour as themselves."

It appears to me that many of our churches are suffering from an intense dread of the taint of "orthodoxy." They are so afraid of being called Christocentric that they go to the other extreme and belittle the importance of Christ's mission on earth. They look with a suspicious eye on symbols and ceremonies lest they should be a step on the way to "Rome." In the orthodox churches we sometimes hear the cry, "Back to Christ." We also need to go back to him and to find, as did the Apostle Peter, that "he has the words of eternal life."—Yours, &c.,

LYDIA WRIGHT.

Birmingham.

#### THE ORIGINALITY OF THE CHRISTIAN RELIGION.

SIR,—Your leader on the above title in a recent issue of THE INQUIRER brings to a culmination and sums up much which has been current in your columns for the past two or three months, and what has been current in theological thought for several years; and I think you do wisely to ask us all to wait before we accept too readily the assumption "that everything in Christianity was borrowed." I confess

I find it extremely difficult to understand the attitude of mind of the student and teacher who makes such an assertion; and this attitude of belief is, moreover, one that is extremely dangerous to ourselves. Let us be sincere in this matter; if Christ had nothing new to express, then it is perfectly clear that the term Christian is a misnomer, and the sooner we abandon it the better, and either frankly call ourselves Hebraists or, still more generally, Theists. If this is our attitude, I cannot personally subscribe to it. I believe that Christ lived because I see, or think I see, in Matthew, Mark, and Luke different interpretations of a consistent individual mind; and the more closely I study these Gospels the more firmly I hold to this conviction. If I thought that there was no individual, original aim in this thought, I might have to take seriously the view of the possible non-historicity of Christ.

I am quite aware, as we all are, that weighty authorities like Harnack, and expert Hebrew students like Montefiore, and sympathetic Christians like Stopford Brooke, seem to hold that there never was an essential Christian doctrine; but I repeat, after carefully reading their points of view, I am at a complete loss to understand them. Consider the bare weight of historic facts opposed to such a view. Supposing Christ's influence in the Western World was great, as is suggested, because in Europe the Hebrew Prophets were unknown. Had this been the case the Reformation would have seen the abandonment of the Christian position for the Hebraic, just as the Renaissance saw the abandonment of the Roman for the more authoritative Greek school of thought. It is, of course, quite true that the Puritan did rely enormously on the Old Testament, but he as certainly regarded the New as its flower or culmination, and he would have rejected utterly the thought that Christ had no new outlook to teach. This is the common view of men like Baxter, Jeremy Taylor, Milton, Bunyan, and others of the times—men who were soaked in Bible thoughts and feelings as nobody has been either before or since. No one will deny that few modern students have caught the inner spirit of the Bible as perfectly as Martineau, yet in this he shares entirely the view of the earlier Bible authorities.

Suppose a lecturer on Socrates began by saying Socrates had nothing new to express, or one on Darwin or Newton by urging that all that either had taught had been previously known, no competent student would listen to him patiently, because history proves that time's recognition of a great teacher presupposes that he taught a new approach to some part of life, just as it presupposes that the man of action in history has carried out a larger than common act. No one will deny that Christ was, first and foremost, a teacher, and that history has recognised him as great. It makes nonsense of the interpretation of history to assume that time's recognition was a delusion, for there is no other figure in history of such vast historical importance. This is simple fact.

It is said that if there had been no Paul there would have been no Christianity. There is no historical warranty for this. On the contrary, instances like those of

Roger Bacon and Dante clearly prove that the man before his time does react on later ages. Paul may have accelerated the speed of Christianity, that is all that, with any truth, can be said for his position, and it is honour enough. This much is certain beyond all question, that a new influence, much more powerful than Hebrew thought, unlike Greek thought, unlike in many respects anything that had ever existed before, came into the world round the period of Christ's life. If Christ was not the originator, it is curious that it is associated with his name, and fits the time in which he lived. One may gladly grant many noble ideals to Hebrew religious life—its sublime teaching that no idol can express the thought of God; its preaching of love as the basis of human association, a principle common to Buddhistic, Confucian, and most advanced religious feeling; the passage from a God to be feared to one of love; and the passage from external commandments imposed by God on man to a law of the spirit written in their hearts. It may be admitted, too, that the dawn of the thought about the human soul is Hebraic;\* that spiritual culture is Buddhistic, and that in none of these did Christ give voice to new ideals. I do personally accept such criticisms as scientific and valid, and yet I believe that Christ transcended them, and is entitled to the position which he occupies as the greatest of the world's religious teachers.

Christ certainly believed he had something new to teach, as the parable of the grain of mustard seed, or the new cloth not to be sewed on to the old, and other passages, showed; and the world has thought so too. The historic fact is this, that for fifteen centuries after Christ the subject of the soul in Christian communities was the principle topic of the most enlightened minds. What was it in Christ's teaching that kindled this spirit in men's and women's consciousness? My letter, already long, cannot attempt a defence of Christ's contribution to religion, but to me his essential thought is in the Beatitudes. There are two possible views of life for man to face when he looks at the Universe, and two only. One may assume, as Buddha assumed—putting on one side the unscientific doctrine of reincarnation—that pain, mental suffering, disease, and death are purposeless realities, and that in order to avoid these evils, pleasure, mental affection, all feelings that stimulate individuality and the thought and feeling of soul must be swept away, and a state of nirvanic indifference be reached. This view is pessimistic, but a possible one, so possible that no serious religious student can avoid squarely facing it. The other is that the ills of life, rightly interpreted, are not real, but only seeming evils—that pain softens character, mental suffering ennobles it, and that death is not a disintegration and extinction of the soul, but its liberator. There is not a single thought in Christ's teaching that is inconsistent with this interpretation; it is the attitude that all Christians held until the dawn of last century. I cannot find this view in any pre-Christian writer as a consistent expression of life. I do not believe it has been taught as an original idea outside of the Gospels, and it is for this reason that I

call myself a Christian, and shall continue to do so until my error can be shown to me. But if, in following older Christian thought, I happen to be right, then, as Buddha gave to the world the only possible pessimistic view of the universe, so Christ gave us the only optimistic one. I believe, also, that Christ's will one day prove to be the one that is in deepest accord with scientific Truth, but this is a personal opinion. The one fact I am convinced of is that Christ did very much more than merely summarise Hebraic thought.—Yours, &c.,

J. LIONEL TAYLER.  
146, Highbury New Park, N.

### THE PORTRAIT OF OLIVER HEYWOOD.

SIR,—There is a contemporary portrait in oils of the early Nonconformist divine, Oliver Heywood, representing him as holding a book and wearing a skull-cap, and the engraving of it is well known.

I shall be much obliged if any of your readers can inform me who is now the owner of the picture, that I may refer to it in my forthcoming "History of Mill Hill Chapel, Leeds."—Yours, &c.,

E. BASIL LUPTON.  
8, Norman-terrace, Roundhay, Leeds.

### NATIONAL EDUCATION AND NATIONAL UNITY.

SIR,—Lord Haldane's recent utterance at Manchester on national education calls for the following considerations.

If we are to bridge over, by means of national education, the gulfs that separate class and class, sect and sect, to what fundamental principle must we appeal? What is to unite Roman Catholic, Anglican, Nonconformist, Jew, Ethicist, as brothers in the same nation? Evidently nothing short of a universal principle—what the theologian calls the "Fatherhood of God" and the humanitarian the "brotherhood of man"—wider than the peculiar tenets of any particular sect. A sect—in so far as it is a sect—cannot teach a nation to live the social life which is larger than that of a sect; to do so would be to work its destruction. What is essential, as differentiating one sect from another, needs to be transcended in the social life, and we must look therefore to national education, free from sectarian limitations, as the means to unite in a common life and fellowship all the diverse sections of the nation.

I am aware that national education will have to pay the penalty of the catholicity thus imposed upon it. Not being identified with any particular church it will not be able to utilise for educational purposes what, for the adherents of that Church, has specially moving power due to the appeal it makes to the apperceptive interest and circle of ideas the peculiar associations and traditions of that Church have formed. But it should reap also a rich harvest; for may it not prove to be laying the broad foundations of a truly

national religion, and may we not yet succeed in rearing the pillars upon which the national education of the people shall securely rest? If the disputing disciples would make room for the child in the midst of them, he would stay their wranglings and lead them along the path of peace and national unity.—Yours, &c.,

HARROLD JOHNSON  
(Sec. Moral Education League).  
6, York Buildings, Adelphi, W.C.

### THE SUSTENTATION FUND.

SIR,—Having read the Rev. Mr. Harwood's letter in your current number, I wish to express regret at having innocently caused him any annoyance by the offer of a percentage on sales to go to the above fund. At the same time I do not feel the minutest contrition for the act which was well-intentioned, and which has been approved by several correspondents. The point of view makes so great a difference!—Yours, &c.

THE SECRETARY  
(of the Company referred to).  
Derby, February 11, 1913.

### BOOKS AND REVIEWS.

#### A SHORT HISTORY OF SCIENCE.

Science and the Human Mind. By W. C. D. Whetham and Catherine Durning Whetham. London: Longmans, Green & Co. 5s. net.

MR. AND MRS. WHETHAM have placed us deeply in their debt by the publication of this critical and historical account of the development of natural knowledge. It is only a highly-skilled hand that can write a short history, in which the truth of the picture depends upon a trained instinct for selection and in every judgment there is the quiet sense of mastery, which the pen of the ready writer tries in vain to imitate. The ordinary reader can hardly desire a better short history of science than this, and it comes most opportunely at a time when it has become fashionable to depreciate our intellectual powers to remind us of the splendid triumphs of the human mind. The story in its earlier chapters is one of emancipation from the condition in which natural science was "a strange mixture of the obvious and the impossible, in which the lore of the priest, the ingenuity of the craftsman, and the fevered dreams of the magician were inextricably blended with the self-centred reason of the philosopher," until it was able to take its stand "on the firm ground of slowly won observation." But the authors of this book do not on this account under-rate the value of philosophy or overlook the permanent significance of the ultimate problems of religion. "The realm of metaphysics," they say, "is always contracting; but each successive concentration gives more power of intensive attack on the deeper and better defined problems which remain behind. The philosopher is continually losing to science ground which

\* Egyptian, and pre-historically human also.

he has surveyed for himself, and is always gaining by his loss."

The two chapters on the Mediæval Mind and the Renaissance, before we pass on to a survey of the positive achievements of the nineteenth century, are particularly valuable from the point of view of explaining the real genesis of the secular antagonism between science and faith. The incorporation of a whole system of natural knowledge into the dogmas of the Church created an emotional prejudice against experiment and fixed the stigma of heresy upon the pioneers in modern astronomy and the much more recent apostles of evolution. Slowly and at the cost of not a little suffering the confusion has been disentangled, though the popular mind is still led captive by the scholastic theory, which is handed on from generation to generation in the language of devotion and accredited forms of religious teaching. If anæsthetics and electricity had entered into the theories of the mediæval theologians it is quite possible that modern surgery would have had to encounter vehement religious opposition, while electric light in a church might be regarded as the badge of advanced and dangerous heresy. The Note-Books of Leonardo da Vinci, published for the first time only a few years ago, in spite of all their brilliance are one of the saddest illustrations of frustrated genius known to history. Mr. and Mrs. Whetham rightly give him a place of special distinction among the pioneers. "Had he published his work," they write, "science must have advanced by one step to the place it reached at least a century later. It is idle to speculate on the influence of such a change on the story of the human mind, and the evolution of human society. It is safe to say that both would have been modified profoundly." The later chapters of the book are devoted to a brief sketch of the advance from victory to victory of modern chemistry, physics, and biology; and in closing their long survey, conducted in all its parts with conspicuous ability and fairness of mind, the authors pay a noble tribute to the majesty of the temple of science, the story of whose building it has been their task to describe. "Firm on the rock of experience, free from the shifting sands of metaphysical mysteries, with room on all sides for new aisles and chapels and altars, it stands, a triumph of truth and patient perseverance, and an eternal sanctuary for the human mind."

#### THE TWELVE PROPHETS.

The Twelve Prophets. A Version in the Various Poetical Measures of the Original Writings. By Bernhard Duhm, D.D. Authorised Translation by Dr. Archibald Duff. London: A. & C. Black. 3s. 6d. net.

THESE are the so-called minor prophets. It would appear, however, that no title yet conferred on them is correct. When Zechariah gives us the oracles of three distinct prophets of quite different times, Joel two, and Micah several more, "The Twelve" can hardly be a correct designation. Nor are they *later*, for Amos and Hosea are earlier than Isaiah, and Micah almost contemporary. Nor are they minor in the sense either of importance or quantity

of material. Amos and Hosea were amongst the greatest prophets, and the actual contents of Amos, Hosea, and Zechariah i.-viii. are not much less separately than the genuine parts of Isaiah or Jeremiah. And when, as must surely happen sometime, all the prophets shall be treated as these have been by Professor Duhm, we shall quite discard the distinctions of greater or less.

The value of the present volume consists in the extremely careful analysis of each of these separate prophetic books, and largely under the guidance of the laws of Hebrew poetry. If an English poem whose recognised metrical structure were broken in upon by intrusive remarks, or other poems, often quite alien in thought as well as form from the original poem, an ordinary reader would realise the confusion for himself. He might almost shake the poem and the intruded and impudent portions would fall away. Unfortunately a false reverence for the traditional text has prevented this being done, at least for the common advantage. Thus it is that nothing but a sort of feeling of helpless confusion seizes the ordinary reader of our English, or indeed any other version. But to the profound Hebrew scholarship of both author and translator this has been, if not easy, at least a fairly certain thing, and may be accepted with confidence. In the volume before us the old Hebrew measures are given us in such fashion that we see these old oracles emerging from their alien attachments and rendered intensely interesting to the general reader. They are placed in their date order; but as some of the so-called greater prophets are really later, the points where they should enter are duly marked. It is to be noted, however, that we have here a considerable dislocation of the usually accepted dates. For instance, Joel is placed somewhere between 400 and 300 B.C., Habakkuk some considerable time, say 332 B.C., later, and the event that troubled him was not a Chaldean, but the Greek invasion under Alexander. After this comes Deutero-Zechariah ix.-xi., xiii. 7-9, about 160 B.C., and appears to concern the Jewish high priest Alcimus, Trito-Zechariah xii., xiii. 1-6, xiv., about 135 B.C., refers to the reign and doings of John Hyrcanus, whilst Jonah comes as late as 130 B.C.

The discovery of these details more particularly concerns specialist scholars who must settle such matters for us. To those not adequately skilled it is cause for wonder how the distinction between original and intruded matter is made. But once well done, these intrusions are comparatively easy to recognise, and when allowed to fall away we have the enjoyment of reading these ancient oracles thus set in order for the non-expert.

Apart from the critical analysis and restoration of these prophetic books, something has to be said for the freedom of the English rendering. By that is not meant either inaccuracy or looseness of translation, but only that the attempt to give us the rhythm and measure of the Hebrew poetry has necessitated some departure from the rigidity of exact literalness. The result, however, has more

than justified this freedom. Dr. Duhm is to be congratulated on his sympathetic translator. His English compeer, Dr. Duff, has evidently delighted in a work so near to his own mind. It must have cost much time and care to give an English form to these ancient metres. But from his own scholarship both in Hebrew and German, no one could have been found more worthy to be entrusted with so delicate a task.

THE APOCALYPSE OF JESUS. By F. W. Worsley, M.A., B.D. London: Bennett & Co. 7s. 6d. net.

MR. WORSLEY attempts to present the life of Jesus in the light of modern thought so as to make more intelligible and defensible the orthodox view of our Lord's nature and office. The textual, historical, and psychological problems involved are handled with considerable skill; and if the solutions offered do not altogether satisfy Liberal Christians, it is not because they are framed without ingenuity. The eschatological and humanitarian conceptions are alike rejected, and an apocalyptic interpretation set forth in detail as a *via media*. An air of assurance about the discussion of views rejected is occasionally provocative, but acquaintance with the literature of the subject is everywhere apparent. The preface pays tribute to the Germans, the gross neglect of whose language and literature in England is not only responsible for effete traditionalism in New Testament criticism, but also for much of the distrust which divides two great nations. A lady, after listening to a paper at the Church Congress of 1910, observed to a friend who had not been present, "You did not miss much; we were only told what the German opinions on the subject were. As if we came all this way to hear what the Germans thought!" "Anyone," says Mr. Worsley, "who is not interested in what the Germans think, had better lay down this book at once; for at present it seems as though the Germans did most of the thinking, when we plod on in their steps with our own little criticism."

THE first instalment of the "Everyman Encyclopædia," edited by Mr. Andrew Boyle (Messrs. Dent & Sons, Ltd., 1s.), which is to be completed in twelve volumes, has just been published. It is a marvel of cheapness, printed in clear though necessarily small type, and deals concisely with a mass of general subjects which it is convenient to be able to look up without any trouble or reference to an index. The contents of Vol. I., which is uniform in size with the "Everyman" series, ranges from A to Bac. The succeeding volumes will follow at the rate of one every four weeks.

#### PUBLICATIONS RECEIVED.

THE CAMBRIDGE UNIVERSITY PRESS:—Comparative Religion: F. B. Jevons, Litt.D. 1s. net. Ancient Babylonia: C. H. W. Johns, Litt.D. 1s. net.

MR. HENRY FROWDE:—Lizzie Leigh, the

Grey Woman and other Tales: Mrs. Gaskell. 1s. net.

MESSRS. HODDER & STOUGHTON:—Witching Hill: E. W. Hornung. 6s. East of the Shadows: Mrs. Hubert Barclay. 6s.

MESSRS. WILLIAMS & NORGATE:—Home University Library (1s. net.): The Victorian Age in Literature, G. K. Chesterton; The Newspaper, G. Binney Dibblee; Comparative Religion, Prof. J. Estlin Carpenter; Chemistry, Prof. Raphael Meldola, D.Sc., LL.D., F.R.S.; Napoleon, Herbert Fisher; The Origin and Nature of Life, Prof. Benjamin Moore; Painters and Painting, Sir Frederick Wedmore; Dr. Johnson and his Circle, John Bailey, M.A.; The Literature of Germany, Prof. J. C. Robertson, M.A., Ph.D.; The Navy and Sea Power, David Hannay.

MESSRS. METHUEN & CO.:—Silhouettes of Sweden: Ethel C. Hargrove. 6s. net.

#### MISCELLANEOUS.

*The Salvation Army Year Book, 1913.*

## FOR THE CHILDREN.

### THE DIPPER.

“GONE under! She will drown, she will drown! Oh, won’t somebody save her?” cried her distant cousin, the song thrush, who was all in a flutter. “There now, don’t make a scene,” said the jackdaw, as he solemnly swayed himself on an alder bough, “she’ll come up within twenty seconds. She often goes under. She likes it. There now, you see!—” as a brown bird a trifle smaller than the thrush popped up from the rippling water of the Greta, perched on a little boulder, and began calmly to bang a water snail against the stone in order to smash the shell, then gobbled the soft creature found inside, curtsied a few times to nobody in particular, and once more dived gaily into the river.

The thrush had been brought up in a wood, and had never before seen any piece of water bigger than a rain-filled cart rut. She knew nothing about water birds, and had only just learned that the diving bird with the dazzlingly white throat and breast was a cousin of hers. Any relations she had hitherto known, the missel thrush and the redwing, for instance, always behaved reasonably, and did not give you a turn by plunging under running water without any warning. “You see,” said the jackdaw, “she was all right; here she comes again, this time with a fresh-water shrimp.” “I wish I could dive like her and get a breakfast out of the river bed,” said a blackbird. “I am almost dizzy with hunger. The soil and the dead leaves are frozen so hard that it is impossible to poke about among them. Yesterday, when the ground thawed at noon, I got a grand dinner under a hawthorn hedge—five fat slugs and a big worm. Why don’t I eat berries? Because there are none left about here; the fieldfares saw to that before they moved further south.” “Well, go over the fell into Great Wood and you will find some,” said the jackdaw. “Great Wood? No, that is too far, I might not find my way

back. We blackbirds don’t gad about like you jackdaws.”

At this moment the white-bibbed diving bird, having eaten as much as she could comfortably swallow, sat down just under the alder to rest herself. “Good morning,” she cried joyously to the blackbird, whom she knew very well. “Isn’t this a glorious day?” “All very well for you,” said he, “but not for us.” The thrush had not quite got over her fright, and said rather irritably, “How you can bear going into that icy water puzzles us; but I declare you look as if you enjoyed it.” “Of course I enjoy it, it is not cold, I assure you; just pop in and try.”

“Good gracious, no! Not for untold water snails! Do tell me how you came to lead this queer life.” “Queer? Why do you call it queer?” was the answer, “it is perfectly natural to us dippers. Why should not dippers dip?” “What makes it seem a bit queer,” said the jackdaw, “is your having feet like ours; the other diving birds have webbed feet like the ducks.”

“Oh, that is very simple—ducks float and swim on the top of the water and use their webbed feet as oars or paddles. We use our feet, which are very strong, to cling to the stones and mosses as we run about hunting for food on the river bed. You never see us paddling calmly about like the common water birds.” Here the dipper rapidly ducked her body up and down several times glancing right and left as she did so. Just then the sun came from behind a cloud. As its rays fell on the river every ripple sparkled, and the flecks of foam shone dazzlingly white. “Why, what a change in your coat, Cousin Dipper,” exclaimed the thrush. “I thought that but for your white bib you were just plain dark brown all over. The sun shows that you have some pretty chestnut feathers below your bib.” “And some grey on your back like that on my neck,” said the jackdaw. “But do stop curtseying, you make us feel giddy. Why do you bob up and down so often? You must excuse me if I say that it looks rather absurd.”

“I do it because my father and mother did it. My mate does it. We dippers all do it.” “Yes, everyone who knows a dipper knows that. But why do you all do it?”

Just then a very white flake of foam came floating down stream; as it floated it was danced up and down by the rippling water. A solemn old rook who had been perched all the time further up the alder noticed the foam-flake, and had an idea.

“Look,” he said, “that bobbing foam-flake might at a distance be taken for the white bib of a curtseying dipper.” “Well, what of that?” asked the thrush. “That a dipper might equally well be taken for a foam-flake. Now to look like something other than you are is a protection against many enemies. They may pass you over. If I could persuade a man with a gun that I am a lump of coal, how much safer I should be. He would not try to shoot me to put me in a pie; as things are, my black body is an easy mark. On the whole I think dippers do wisely to curtsey.”

The thrush was inquisitive about her newly found relative, and inquired politely

how soon she was likely to begin building and where she preferred to have a nest.

“We are early nesters,” replied the dipper; “if February does not give us any sharper frosts than this we shall build before the month is out. We always have our nest as close to the stream as we can get it, and at least two feet above the water. We tuck our nest in a crevice in the rocks, or under a stone bridge if we can. If not, we build in a hole in the river bank. It is seldom difficult to find a suitable hole under the partly exposed roots of a tree. The main thing, however, is to have the nest exactly over a pretty deep pool in the stream, so that we can tip the children into it as soon as they are old enough to leave the nest.” “Oh! what a shock for the poor little dears,” said the blackbird. “Not at all,” continued the dipper, “they just love to find themselves in the water; deep water is as soft and safe as a feather bed. Last year we had a terrible experience. We built a lovely nest more than a foot long in the river bank. We used a peck or more of moss, and felted it with dry oak leaves. I laid six eggs in it, such shiny white ones. Up to that time it had been fine weather, and while I sat on them Mr. Dipper had an easy time of it. After he had fed me and himself he used to sit on a boulder and sing most sweetly. Then, after the fourth day of sitting there came storm. For two days and three nights the rain fell almost unceasingly. The river rose higher and higher. I sat trembling for fear our nest and the precious eggs should be washed from under me. At last, in the dead of night, when—when—” Here the bird’s voice faltered, and she was so affected by the recollection of her troubles that she had to curtsey violently before she could choke down her sobs. “Do go on, please; we like dreadful stories,” came as a chorus from a score or so of long-tailed tits, who had been gathering unobserved in the next tree. The dipper was flattered by the size of her audience, so she pulled herself together and continued, “in the dead of night, when, in spite of my anxiety, I had dozed off, a great rush of water carried the nest and me right out of the bank. I, of course, was no worse, but my sweet eggs were dashed to atoms.”

“But you built a fresh nest?” cried the chorus. “Yes, but after I had sat a week on the new clutch of eggs half of them were stolen.” “By boys?” “No, not by boys, for it was before five o’clock on a very wet morning when boys were still in bed. I was taking an early dip in the river when the eggs disappeared. A magpie, or some other egg-thieving bird or beast, must have taken them. Boys certainly carry off many eggs, but they are often blamed when they have had no hand in the mischief.”

At this moment a low but very clear trill was heard above the ripple of the river; another white-breasted bird flew past the alders; instantly our dipper rose, echoed the trill, and followed the other bird up stream. The group in the alders gazed admiringly as the trilling pair flew in a straight steady line, some two feet above the water, and disappeared round a bend in the river.

## MEETINGS AND GENERAL NEWS.

### THE SUSTENTATION FUND.

#### ANNUAL MEETING.

THE Annual General Meeting of Contributors to the Sustentation Fund for the Augmentation of Ministers' Stipends was held at Dr. Williams's Library, Gordon-square, W.C., on Wednesday, February 12, the President, Mr. W. Byng Kenrick, being in the chair. There were also present the Revs. W. C. Bowie, J. E. Carpenter, H. E. Dowson, W. H. Drummond, and J. Harwood; and Messrs. E. J. Blake, B. P. Burroughs, R. P. Jones, F. W. Monks, C. F. Pearson, H. F. Pearson, and L. N. Williams. Apologies for absence were received from the Rev. F. K. Freeston and Messrs. E. Chatfeild Clarke, J. Dendy, T. Grosvenor Lee, W. Long, and P. J. Worsley.

The President, in moving the adoption of the report and accounts, said they were on the brink of a new era. There were two points to which he desired to make special reference. Firstly, the death of Mr. John Harrison, who had only lately joined the Board of Managers; in common with all who had taken an interest in the work of their communion, they had felt his loss keenly. The other matter was the serious illness of Mr. Frank Preston and his consequent retirement from the office of honorary secretary. Mr. Preston had a fine spirit of work in him, and he had brought great conscientiousness and punctuality to the labours of his office combined with the spirit of courtesy and consideration. All of them, and not the least the beneficiaries of the fund, had suffered a great loss in his retirement.

The retiring managers, the Rev. F. K. Freeston and Messrs. T. A. Colfox and L. N. Williams, were re-elected, and Messrs. Ronald P. Jones and Harold F. Pearson were elected to fill the two vacancies on the Board. On the motion of Dr. Carpenter, seconded by Mr. C. F. Pearson, Mr. W. Byng Kenrick was re-elected to the office of President.

It was moved by the President that Mr. Edgar Chatfeild Clarke be thanked cordially for his services as treasurer during the past year, and that Mr. R. P. Jones be asked to accept the office for the ensuing year. In seconding the resolution the Rev. J. Harwood emphasised the generous scale of giving which Mr. Jones had set for the new fund. The resolution was carried unanimously, and Mr. Jones, in reply, said he felt it was a call to a larger and more responsible position, but it must at the same time be recognised that some smaller and more local claims might have to give way if he was to find time for the new work. He regarded it as a very interesting and exciting period in the history of the fund at which to enter upon his duties.

In moving that Mr. H. F. Pearson be appointed as honorary secretary for the ensuing year, the President said that they had found fresh blood for the office, and that of the best quality. The resolution was seconded by the Rev. W. H.

Drummond. Mr. Pearson, in reply, said that he felt that the meeting had conferred a great honour upon him. He asked for patience and consideration from the members of the Board, and also from the assisted churches, till he had had time to work his way into his new duties.

The following resolution was moved by the President and carried with deep feeling by the whole of the meeting:—

“That the sincere thanks of the contributors be given to Mr. Preston for his services as honorary secretary during the past year, and that the meeting heartily endorses the resolution of regret and sympathy passed by the Board of Managers this morning.”

A vote of thanks was also passed to the Rev. W. H. Drummond for his services as acting secretary during the interregnum.

#### Special Meeting.

At the close of the annual meeting a special general meeting was held to consider certain alterations in the rules which had been approved by the Board of Managers, and were recommended for adoption. After some discussion the alterations were adopted, with the result that as soon as any portion of the new Fund is handed over to the Treasurer of the Sustentation Fund the Board of Managers will be increased from 18 to 24, so as to include six representatives of the National Conference, of whom four, at least, must be laymen. The alterations in the rules also provide that donors of £10 10s. or upwards, and subscribers of £1 1s. or upwards to the new fund, together with the six managers appointed by the National Conference, shall be included among the contributors to the Sustentation Fund entitled to vote in the election of Managers, and on all other matters, at the annual and special meetings of the Fund. This alteration will come into force as soon as the qualifying donations or subscriptions are paid over to the Treasurer of the Sustentation Fund.

#### Summary of Annual Report.

The chief passages of interest in the annual report were as follows:—

In the last annual report reference was made to the fact that proposals were being considered for the issue of a joint appeal by the National Conference of our congregations, the British and Foreign Unitarian Association, the Augmentation and the Sustentation Funds, for a considerable addition to the resources of this fund in order that it might deal on a more comprehensive and adequate scale with the task of supplementing the stipends of the ministers serving the poorer congregations. The necessary preliminary discussions reached their final stage during the past year, when the issue of the appeal was endorsed by a resolution adopted at the business meeting of the National Conference at its triennial meeting, which was held in Birmingham in April last. The success which has attended the issue of this appeal will ultimately add very largely to the resources at the disposal of your Board of Managers and to their responsibilities. At the present time, however, this is merely in prospect, and

has not affected the working of the Fund during the past year, nor is it possible at the moment to announce the date at which the benefits of the increase in our Fund will become available. In the meantime, one point in connection with the impending change has come up for settlement. By a resolution of the National Conference your Managers were requested to take into consideration the desirability of associating with the Board of Managers of the Fund representatives to be appointed by the constituents of the National Conference at the triennial meeting. On many grounds the Board have decided that this is a reasonable and desirable proposition, and to give effect to it they have formulated some amendments to the regulations, which will be submitted for the consideration and, if thought fit, the approval of the contributors at the close of the annual meeting.

At the last annual meeting Mr. Edgar Chatfeild Clarke, owing to the pressure of other work, felt compelled to tender his resignation of the office of hon. treasurer, which he had then held for seventeen years, and although at the request of the contributors he very kindly agreed to continue to act until a successor could be appointed, and in fact has done so throughout the past year, the Board cannot continue any further encroachment upon his time for this service, and it will be necessary to appoint his successor at this meeting.

At the close of the year the hon. secretary, Mr. Frank Preston, owing to a sudden and serious illness, was obliged to ask for immediate relief from the duties of his office. Mr. Preston has filled the post for eleven years, as joint hon. secretary with the late Mr. A. W. Worthington for upwards of five years, and since the middle of 1907 without a colleague. By his zeal and business capacity in promoting the proper administration of the Fund he has earned the sincere gratitude of the Board of Managers, and by his interest in the affairs of the assisted churches, his fairness, courtesy and consideration in his dealings with ministers and congregations, he has won their confidence and esteem. All will desire to tender the expression of their very deep sympathy with him and his family in his affliction.

At the urgent request of your President, the Rev. W. H. Drummond undertook the duties in connection with the preparations for the annual meeting and the other secretarial work from the time of Mr. Preston's resignation. This arrangement was made simply to meet an unexpected emergency, and the contributors must now make a fresh appointment to the office of secretary.

The following is a summary of the grants voted for the year:—

England .. ..	£955	0	0
Wales .. ..	325	0	0
Ireland .. ..	200	0	0
			£1,480 0 0

The Conference Committee requested your Board to submit to the National Triennial Conference, at Birmingham, a report as to the work of this Fund. Such a statement was duly prepared and presented to the Conference. It is proposed

that it shall be printed and circulated with this Report.

During the year the treasurer has received £300, a legacy from the late Miss Wallace, of Bath, and with the approval of the Board, has invested it in India 3½ per cent. stock; he also received a legacy of £100 from Miss L. S. Leigh, of Swinton. Both were old and honoured contributors to the Fund. The income of the Fund has been about the same as in the previous year, while the amount of grants actually paid has been somewhat in excess.

Your Managers must again record with deep regret the loss of contributors, by virtue of annual subscriptions or original donations, during the past year. Mr. John Harrison had only recently been elected to the Board, and his colleagues in common with all the members of our communion, feel keenly the loss of his wise counsel and inspiring personality. Other losses are Miss Leigh, Swinton; Mr. James S. Beale, London; Mr. C. G. Beale, Birmingham; Mr. Thomas Harwood, Bolton; Mr. W. J. Hands, Birkenhead; Mr. J. J. Bradshaw, Bolton; and Mr. F. Monks, Southport.

#### A NATIONAL HEALTH WEEK.

THE following statement and appeal have been issued in the names of the Bishop of Birmingham, Bishop Boyd Carpenter, Dr. Clifford, Dr. Scott Lidgett, and the Rev. F. B. Meyer:—

"We should like with your permission to draw the attention of your readers to the National Health Week to be held throughout the country from April 6 to 12 (inclusive), 1913. The object in view is to bring home to the minds of all classes the fact that many diseases are preventable, that a majority of physical defects can be corrected, and that therefore attention to health is a duty to the individual and a gain to the community.

"The interest of experts in such a subject is not enough—the action of the State itself is doomed to failure without the co-operation of the people themselves; for any betterment of existing conditions is dependent first upon a diffusion of a knowledge of the laws of health, secondly upon a heartier and more general support for the work of the health authorities, and thirdly, and most important of all, upon the care taken by parents in the feeding of their children and the hygiene of their homes.

"The first step in this direction must necessarily be to arouse the intelligence and the conscience of those concerned, and in this the help of the clergy and ministry is invaluable. We therefore trust that every clergyman and minister who can possibly do so will devote at least one of his sermons on Health Sunday (April 6) to an enforcement of the duty of attention to Health. The time has long since gone by when it was necessary to combat the argument that this is not a matter for the clergy and ministry. In the words of an eloquent and well-known Bishop:—

"We believe that Christ's whole earthly life is a direct command to His Church to spend a large part of her time and energy

in fighting against all circumstances and conditions of living which foster disease and hinder health." We may be asked 'Why have a Health Sunday? Is it not better that every clergyman and minister should choose his own time for directing the attention of his congregation to this matter?' The answer is plain. When the conscience of the people has by long disuse lost sight of a particular duty, it can only be effectively aroused by an organised and well-directed propaganda on a national scale. How would the religious work of the churches be affected if all their great anniversaries were no longer observed, if we did away with all those special days when the whole body of Christian thought is powerfully directed along a given channel? The essence of Health Week and of Health Sunday, in particular, is its simultaneousness—it will gather the many rivulets of languid interest into a deep and steady stream of sane enthusiasm which will sweep away some at least of those conditions which are a blot on our boasted civilisation.

"We do not ask clergymen and ministers to give technical instruction in hygiene, but we do hope that they will co-operate to stir the conscience of their congregations, and arouse that sense of duty with regard to matters of health which has so long lain dormant. Many of them doubtless will not be content to deal in generalities. They will wish to have specific facts with which to point their discourse. Those who desire further information as to the magnitude of existing evils, or the certainty that they can be remedied, are requested to communicate with the Honorary Secretary, The National Health Week Committee, Agenda Club, 19-23, Oxford-street, W."

#### INQUIRY INTO CHILD WELFARE.

THE Social Welfare Association for London (with which the Association of Subscribers to Charities is incorporated) is undertaking an inquiry in regard to the work of the multifarious agencies in the metropolitan area dealing with children. The object of the inquiry is to collect reliable information concerning all institutional and other agencies helping London children, with a view to ascertaining (1) how far the needs of children are met; (2) the extent to which there is lack of co-operation and co-ordination between these agencies and authorities, and how this may best be remedied. In connection with this inquiry the Committee are considering the desirability of a bureau or centre being established in London to afford to subscribers and supporters of children's charities, and those interested in the care of the child, information of every description upon all questions affecting the welfare of children. This proposal is receiving careful attention. The ground may be already covered in certain directions, but it is felt that any system which is to be of service to the general public must embrace every branch of work affecting children, and must have the approval as far as possible of all societies dealing with children. The Committee believe that everyone interested in child-welfare, especially subscribers to children's charities, will welcome this

suggestion as likely to meet a long-felt want. The Committee is supported in this view by information which reaches them from other parts of the country and the United States of America as to what has already been done in this direction. The following is a list of the charities and authorities represented on the Committee:—National Society for the Prevention of Cruelty to Children, Westminster Diocesan Education Fund, Church of England Waifs and Strays Society, Society of Crusade of Rescue, Dr. Barnardo's Homes, Reformatory and Refuge Union, National Refugees Union, Ragged School Union, National Children's Home and Orphanage, National Union of Teachers, Girls' Friendly Society, Homes for Working Boys, Industrial Department of the Jewish Board of Guardians, National Union of Women Workers, Committee on Wage-Earning Children, Guild of Brave Poor Things, State Children's Association, Mansion House Advisory Committee of Associations for Boys, Friends of the Poor, National Society of Day Nurseries, Lads' Employment Committee, Boys' Country Work Society, Sunday School Union, Wesleyan Sunday School Union, London Congregational Union, Local Government Board, Board of Trade, Charity Commission, and the Metropolitan Asylums Board. Communications should be addressed to Mr. A. H. Paterson, secretary of the Association, 845, Salisbury House, Finsbury-circus, E.C.

#### THE SOCIAL MOVEMENT.

##### LONDON AND ITS GOVERNMENT.

THE government of the huge welter of London affairs is a task of ever-growing complexity. To administer for a population exceeding that of Australia and rivalling in wealth and numbers many European States is the burden with which London's public men find themselves faced. Unfortunately, the difficulty and complexity of the task have been aggravated by the neglect of the citizens, who, possibly because there is no civic unity, but only a congeries of 144 different authorities, have no local patriotism, and, as Mr. Percy A. Harris says in "London and its Government" (London: Dent & Co., 2s. 6d. net.), "neither can understand nor take interest in their municipal life." Yet London is beyond all comparison the most interesting city in the world, though the average Londoner knows little about it, and it ought to be the best governed, and perhaps might be, if only it had a wide-awake electorate. Unfortunately, "the City," which has long since lost any real claim to be London, has for 100 years set its face against reform, in dread of losing its ancient privileges, originally granted in respect of duties which in many cases it no longer performs.

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The most flagrant example of this is the case of the City Livery Companies, to whom charters were originally granted on condition that the members, cordwainers, or whatever they were, exercised

the functions peculiar to their craft. Of the 77 Companies or Guilds that still survive, not more than half a dozen have any active association with the crafts for which they were founded, and of the 8,650 members, not more than a few hundreds know anything about the trade of the Company to which they belong. Although everybody knows that the City Guilds have spent considerable sums on educational and benevolent purposes, as indeed they well might, if they were to justify their existence at all, everybody does not know that their present income must be well over £1,000,000 sterling, of which an enormous proportion is spent in salaries of officials (in positions which are often mere sinecures), fees to the members of the governing bodies, and in entertainments, banquets, and social functions which are of doubtful public utility. As Mr. Harris points out, the property of the Companies really belongs to the citizens of London, and its disbursement should be under the control of the elected representatives of the people.

\* \* \*

By a curious and inexplicable anomaly, so indefensible that the mere statement of it is sufficient to condemn it, the Lord Mayor and Sheriffs, who are supposed to be the representatives of London's eight millions of population, "are really the nominees of 8,000 liverymen, many of whom have only bought their rights from the Court, and have little interest in the City except for the banquets it provides and the good fellowship it affords." But there are other and greater evils. Nearly forty years ago, when Lord Elcho introduced his Bill for the unification of London government, it received the enthusiastic support of *The Times*, which declared—and its words might be repeated now—"London is at present not only a city divided against itself, but its numerous sections are unable, without special Parliamentary powers, to enjoy their vast resources and opportunities for the general benefit of their inhabitants." London education, finance, and provision for the destitute must be unified and brought under one administration.

\* \* \*

Some idea of what the present state of affairs means to the London ratepayer is seen in the fact that the municipal service of Sheffield costs per head of the population 38s. 8d.; Liverpool, 45s. 5d.; Manchester, 57s., while the cost in London is 63s. 9d. per head. Moreover, the ordinary intelligent citizen, who has seen further than the fence of his own back-garden, knows perfectly well that nearly every well-managed municipality from Vienna to Glasgow has control of its public services; and wants to know why the greater part of London traffic, for instance, is now in the hands of a great combine. One explanation of all the anomalies which Mr. Harris points out is the lethargy of the electorate. Another is the fact that Gog and Magog, the presiding genii of the Guildhall, are and for the last 100 years have been, invincibly opposed to reforms which elsewhere are accepted as the A, B, C of municipal administration. But after all, Gog and Magog, for all their paint, are

only made of wood. Perhaps, if the electors of London assimilate the facts contained in Mr. Harris's interesting and timely little volume, a day may come again when London shall lead the Empire as once the City led the kingdom in all movements for popular liberty and progress.

## NEWS OF THE CHURCHES.

**Special Notice to Correspondents.**—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

**Bolton.**—Nine years have elapsed since the past and present teachers, scholars, and friends of the Bank-street Sunday school had such an opportunity of meeting together as on Saturday evening, February 8, when another successful reunion was held in the schoolroom. Between 500 and 600 were present, Mr. Miles Gerrard, a superintendent of the school, being in the chair. Among those present were Mesdames Charles Taylor and Haselden, Mr. and Mrs. Wm. Haslam, Mr. and Mrs. John Harwood, the Rev. J. H. Weatherall, M.A., Sir James Scott, Bart., Messrs. T. H. Winder, J.P., J. Watson, J.P., S. H. Scott, C. Nicholson, E. Taylor, H. Pilling, A. H. Hardman (superintendent), Edgar M. Taylor (treasurer), F. Ramsden (secretary), Edgar G. Walker (assistant secretary, and secretary of the Reunion Committee), A. Pilling, and H. Gerrey. Mesdames Taylor and Haslam, Messrs. Nicholson, Pilling, Winder, Hardman, and the Rev. J. H. Weatherall, former Sunday-school teachers, had been invited to speak. In the front of the speakers was a bronze tablet to be erected to the memory of the late Mr. Thos. Harwood, who was a teacher and officer of the school from 1868 to 1912. The Chairman expressed the hope that the gathering would forge another link in the chain of happy memories. The first reunion in the history of the school was in 1857, when 39 members and 120 friends were present. This year over 700 invitations had been issued. He spoke regretfully of the death of the late Mr. Thomas Harwood, and said that they had missed him greatly, for he was the man who would have been the most interested, and taken the greatest pride in making the arrangements for that meeting. The bronze tablet would be erected in the corridor of the new extension to perpetuate 44 years' faithful service, and he hoped Mr. Harwood's example would be an inspiration to future generations. Mrs. Charles Taylor expressed pleasure at seeing such a gathering. Mr. Charles Nicholson explained that for nearly 50 years he had been permitted to enjoy all the privileges of a scholar of the school, but he was now a past scholar. Teachers, he said, belonged to almost every grade of society, but they were as one in their desire to promote the true welfare of their charges. He recalled many bygone events and friends, among the latter mentioning the names of Messrs. D. K. Ramsden, Thos. Crook, Thos. Kay, W. Parkinson, and T. Rigby. Sir James Scott expressed his delight at again meeting old friends, and spoke of his pleasant connection with the school. It was his hope that the men's class would always be what it had been in the past, a most successful institution. Mr. Henry Pilling said it was pleasant to hear a man say that he was brought up at Bank-street Sunday school, for it was a hall-mark, and they were proud of it. The school had a distinct characteristic, and that was its tone, which had been gained by the work of a long

line of secretaries, teachers, superintendents, and students. Mr. Arthur Hardman paid tribute to the amount of strenuous and unselfish work which had been given by their predecessors, and spoke of the part both scholars and teachers had taken in the recent extension to the schools. There was no diminution in the faithful and strenuous service which had so long been forthcoming, and the reputation which had been won in the past was being well maintained. The Rev. J. H. Weatherall recalled the last reunion at the Bank-street Chapel, which was in 1904, and regretted that it was just one month before he came to Bolton, for he would have been glad to share in it. Mr. T. H. Winder and Mrs. Wm. Haslam also recalled interesting reminiscences of both scholars and teachers of the school. An excellent musical programme was given after the speeches, Mr. J. T. Flitcroft acting as accompanist.

**Bournemouth.**—A delightful reading of Dickens' "Dr. Marigold" was given by the Rev. C. C. Coe on Wednesday, February 5, in connection with the Unitarian Church, the Rev. V. D. Davis, president of the Social Society, in the chair. There was a good attendance of members and other friends. At the annual meeting of the congregation on the previous evening, over which Mr. A. Kenrick presided, the hope was expressed that the decision of the Town Council for the running of Sunday trams would lead to a better attendance at the evening services.

**Brighton.**—There was a large attendance of members and friends at the congregational "At Home" in connection with Christ Church, which was held on Monday, February 10. The hall was filled, and members of other churches in the town helped to increase the sense of fellowship and goodwill. The musical programme was arranged by Mr. E. Davey.

**Canada : Winnipeg.**—The annual meeting in connection with All Souls' Unitarian Church was held on January 21, marking the close of a year of change and hard work for the church, which has, at last, a settled minister who is receiving the warm support of all its members. The Chairman opened the meeting with a welcome to the visitors, and in the course of his remarks mentioned the help given by Mr. W. A. Vrooman whilst the church was without a settled pastor, and the encouragement gained from the visit of Mr. Backus during the summer. He also referred to the loss the church had sustained owing to the removal of the late secretary, Mr. C. Blake, who had held that position from the beginning. When the Rev. H. Westwood came in the summer it was felt that if he could take up the work there was a great future before the church, and on his arrival in October as permanent minister he was heartily welcomed, and the winter's work was started with enthusiasm. The Rev. G. Arnason spoke a few words of welcome and Godspeed from the Icelandic Unitarian Church, and the Treasurer presented the year's accounts, showing a deficit, which was not to be taken too seriously, as there had been several special expenses in the year. A vote of thanks was recorded for the generous help given to the church by the American and British and Foreign Unitarian Associations, without which nothing could have been accomplished. The Women's Alliance had a most encouraging report to make, and took this occasion to again thank the Alliances which had so liberally replied to the appeal for a \$500 trust fund, and help in the sale of the Christmas Calendar, which had resulted in a clear profit of \$150, making the trust fund up to \$709, and leaving a balance in the current account of \$63. The Alliance also gave an account of the various social gatherings, which had been very successful. The superintendent of the Sunday school referred to the excellent attendance of her small band, and their interest in their work. Inter-

esting speeches followed on the aims and principles of the church, concluding with a few words from Mr. Westwood on "My Church and My People," in which he struck a strong note of hopefulness for the future, and emphasised the missionary character of their work. The Building Committee spoke of the proposed new building, and the architect's scale plans, and instructions were given to the Committee to press on with the work.

**Carlisle.**—Since their church on the Viaduct passed into the hands of the Carlisle Corporation, the congregation have held their meetings in the Great Central Assembly Room, West Walls. This place, however suitable for Sunday services, had two defects; there were no separate class-rooms for Sunday-school work, and the congregation could not rely on securing it for week-night meetings. A building in Finkle-street, originally a museum, became vacant, and was secured at a reasonable rent. These premises have been renovated and redecorated, and should prove suitable for the needs of the church. They provide a main hall to seat about 100 people, a long room at the rear capable of seating a similar number of people, and there are also three smaller rooms to be used as class-rooms. The official opening of the premises took place last Sunday, when the special preacher in the evening was the Rev. J. Walter Cock, of Sheffield. On Monday evening a meeting was held. Mr. Joseph Monk, who has been a member since the church was founded, presided. Addresses were given by the Revs. H. V. Mills and J. W. Cock and Nurse Hadley, of Penrith, who has taken the services several times.

**Lancashire and Cheshire Advisory Committee.**—The Rev. J. S. Hutchinson, late curate in the Church of England, and Mr. A. Hulme, have received certificates from the Lancashire and Cheshire Advisory Committee of fitness to occupy the positions respectively of a minister and of a lay worker in the province.

**London : Peckham.**—As a result of the neighbourhood meetings held last year, in connection with the Unitarian Church, an arrangement was made between the musical members of the churches at Peckham and Wandsworth to exchange visits and entertainments. The members of the Wandsworth choir accordingly visited Peckham on Tuesday, February 4, and gave a successful musical and dramatic entertainment. The Rev. Douglas Robson expressed the hearty thanks of the Peckham congregation to Mr. Pearce and his party for their services. The return visit to Wandsworth will be paid on Thursday, the 13th inst.

**Manchester : Bradford.**—The death of the Rev. W. E. Atack last May has been followed by a new departure in the policy of the Manchester District Association in respect to the Unitarian Church at Bradford (Manchester), in virtue of which the congregation has undertaken greater responsibility in the management of its affairs. Hitherto the status of the minister at Bradford has been that of a missionary of the Association, appointed by the Association. Under the new conditions the congregation appoints its own minister, on the recommendation and with the approval of the Association; and also contributes to his stipend. By a unanimous vote of the congregation the pulpit has been offered to the Rev. Charles Travers, late of Preston, who has accepted the invitation, and will formally enter upon his ministry on March 9.

**Swansea.**—At the annual meeting of the members of the Unitarian Church on January 30 an enlarged photograph of Mr. C. H. Perkins, J.P., who has been secretary of the church for 44 years, was presented to be hung in the schoolroom. Reports of the various organisations connected with the church were passed, and the treasurer's report showed a substantial balance in hand.

**Walmsley.**—On Saturday, January 18, a re-union of the present adult scholars and members of the congregation was held in the schools, Walmsley, near Bolton, when about 150 were present. The Rev. E. E. Jenkins extended a hearty welcome to all and reminded them that the year 1913 was the bi-centenary of the chapel. On Saturday, February 8, the annual congregational tea-party was held, when nearly 200 attended. At the business meeting, when officers and members of different committees were appointed for the coming year, it was resolved that a public meeting in connection with the bi-centenary of the church should take place on Saturday, April 19.

## NOTES AND JOTTINGS.

### THE PERSONALITY OF CAPTAIN SCOTT.

An old explorer and intimate friend of Captain Scott has sent the following appreciation of the dead explorer to *The Times* :—“ Captain Scott was essentially a leader of men. He was a man of great determination and courage—never expecting others to do what he would not willingly perform himself—a good friend, a charming companion, thoughtful of others, unmindful of self, kind and genial to all with whom he came in contact, loved and respected by all who knew him, modest and retiring in disposition, full of energy in the carrying out of anything he took in hand; in fact, he was in every way an ideal commander of a Polar expedition. He was an excellent naval officer, capable and energetic, and one who, had his life been spared, would have taken his place in the forefront of his profession.” All who knew him seem to have had the same opinion of Captain Scott's personality, and in November last, Mr. Herbert G. Ponting, who accompanied Captain Scott's expedition as photographer, wrote as follows in the course of an article contributed to *The Times* :—“ Captain Scott has tremendous staying power, and any amount of energy of the right kind—the kind that sets a steady pace and keeps it up all day. If love of his work can pull him through we shall hear next year that he has not failed to accomplish all to which he had set his hand. The amount of care given to this plan to ensure every possible chance of success and eliminate all unnecessary risk was really remarkable.” The world now knows that he maintained these splendid qualities to the very last.

### THE EIGHTIETH BIRTHDAY OF MR. FELIX MOSCHELES.

Mr. Moscheles, the well-known peace advocate and founder of Peace Day, has just celebrated his eightieth birthday, and according to all accounts he is as energetic and enthusiastic as ever, ready to do battle while he has breath for the great cause which owes so much to his efforts. Mr. Moscheles, who is an artist, exhibited his first pictures at Antwerp and the Paris Salon; later on his work became known at the Academy, the Grosvenor and New Galleries. He has used his talents on behalf of the Labour

movement, with which he is in warm sympathy, by painting a series of pictures which he still possesses dealing with the sweated industries. He calls them “ Pictures with a Purpose.” He has published several books, including “ In Bohemia with Du Maurier,” and a collection of letters to his father and mother by Mendelssohn, who was Mr. Moscheles' god-father. As President of the International Arbitration and Peace Association, besides being a member of the Berne Bureau, and more or less connected with peace organisations throughout the world, his mind is now constantly occupied with the principles which he is so anxious to spread in relation to the abolition of war, and he is particularly anxious to get new subscribers to *Concord*, of which he is co-editor.

### SOME BROWNING RELICS.

The Browning love-letters have come into the market, and will be offered for sale, probably in May, together with many other interesting relics which formerly belonged to Mr. R. W. Barrett-Browning, who died last year. There are also numerous MSS. of Mrs. Browning's in the collection, including the complete autograph MS. of “ Aurora Leigh,” and among those by Robert Browning is the acting copy of “ A Blot on the Scutcheon,” copied out by Miss S. Browning, with the autograph corrections by Macready which caused the quarrel between him and Browning. The sale will include many portraits of the family, several old Italian pictures bought by the poet for Casa Guidi, a number of personal relics of famous men, various articles of furniture, letters, books, and sculptures by the poet's son.

### OLD DAYS IN WEIMAR.

Mrs. Moberly, who lived in Weimar for some years in her girlhood, contributes a few reminiscences to the February *Cornhill Magazine*. Her mother was a friend of Frau Otilie von Goethe (Goethe's daughter-in-law) and of her sons Walther and Wolfgang von Goethe, who lived in the upper story of the Goethe house, and on the death of the former Mrs. Phillips, Mrs. Moberly's mother, then a widow, and her family rented a suite of rooms from them which was standing empty under the same roof. The old house, with its mysterious closets and cellars and attics full of disused furniture, papers, and boxes is charmingly described, and some account of social festivities and the literary and artistic circle at Weimar is given.

“ LISZT was living there,” says Mrs. Moberly; “ his long gaunt form in Abbé's dress, and his striking and intellectual face were to be seen daily in the street. I only once came into personal contact with him. It was soon after our arrival, when we were living in Professor Friedrich Martersteig's house, that a strange lady called, having heard me sing through the window, and asked if I would join a chorus to perform two pieces of Liszt's on his birthday in the Roman Catholic Church. The choruses we practised were ‘ O Salutaris Hostia,’ and ‘ Ave Maris Stella.’ But when the day came, either

we had not practised sufficiently or the good lady waxed nervous and lost her head. The performance was execrable, and the lady in tears. But the Abbé came up, and with his inimitable graciousness thanked us for the compliment, and said that if we liked he would conduct it himself the following Sunday. Our spirits rose, we had a good practice at his house, and next Sunday all went like a marriage bell."

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THE two Barons Walther and Wolfgang often looked in. They were very musical, but Baron Wolf was terribly shy, and both the brothers were most unbusinesslike men, who seemed to have been oppressed all their lives by the titanic shadow of their grandfather which they were never able to shake off. One day Baron Walther told Miss Phillips the following story. "He was at a musical reception at which a certain great singer had been asked to sing a song by a young unknown composer. But when the evening came the singer refused, saying that the song was not worth hearing. However, when it was discovered that the music, tied round with a peculiar knot, had never been opened, the host insisted on its being sung. It was the 'Erlkoenig!' An immense sensation followed, the audience were enthusiastic, the applause vociferous, and from that night onward the name of Schubert was no longer unknown."

#### THE ART OF COLOUR MUSIC.

The association of musical sounds, or even of words, with colour, is no new thing, as readers of the Romantic school on the Continent, or even of Galton's "Inquiries into Human Faculty," are aware. Professor Rimington, however, himself a painter of some repute, is probably the first man to give practical form to the somewhat rare faculty of visualising harmonies. He has invented an electrical organ which has a line of colours called the spectrum-band corresponding to the ordinary key-board, and the method of playing is (we learn from the *World's Work*) to press a certain key which causes a given colour to flash upon the screen, which is composed of soft white material hanging in loose folds that help to disperse and soften the colour. The effect produced by this means is not easy to describe, but the range of colours is so extensive, the gradations so delicate, and the changes and combinations of tints so rapid and subtly interwoven that it is said to produce the most novel and pleasurable sensations.

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Professor Rimington has a utilitarian purpose which may commend his invention to those who are at first sight inclined to think it rather absurd to train the eye to do duty for the ear. He believes that the colour-organ supplies a means of cultivating a true sense of colour which is sadly needed in this prosaic age. The great majority of the lower and middle working classes are not only absolutely inartistic in their tastes, but are incapable of appreciating good colour, differing in this way from the people of the East, who retain their fine feeling for colour. One object of colour-music is to appeal to the mind and the emotions, to the

mental sense of colour and to its intellectual or emotional effects upon us. This opens up a field of infinite possibilities which have probably, as yet, only been realised by a few poets and seers working out their "rainbow-hued symphonies" in moments of emotional transport and spiritual vision.

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**Snow.** (*Poetry.*)  
**The Volney Double First.**  
**The Better Gift.**  
**The Broken Window-pane.**  
**A Hat that Needs Holding.** (*Full-page Picture.*)  
**Jervis Ryland.** Chap. II.  
**The Hymn of Life.**  
**Young Days' Guild Work.**  
**Heroes and Heroines of History:** JOHN WYCLIFFE. (*Illustrated.*)  
**Winifred House.** (Aunt Amy's Corner.)  
**My Creed.**  
**The Tables Turned.**  
**Temperance Ideas.**  
**Little People on the Wall.**  
**Mother Nature's Children.** (*Illustrated.*)  
**Three Kinds of Courage.** (*Poetry.*)  
**At Sleepy Time.**  
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Printed by UNWIN BROTHERS LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, February 15, 1913.

\* \* Regarding Advertisement Rates see inside Front Cover.